

English summaries

Festivals, colors, and symbols of power in fifteenth century Castile: the celebrations of may 1428

T. F. RUIZ

In late medieval Castile kings, members of the high nobility and the powerful advanced their claims to power and authority through elaborate festivals, ceremonial entries and ludic rituals. These lavish representations served to articulate relations of power between the ruling elites of the realm, but they also defined the distance between those and those below. By the appropriation of courtly, sacred, and popular symbols, by the conscious use of certain colors—red, white and black—those above established their hegemonic claims over their political adversaries and over those below. This was most evident in May 1428, when at a cycle of festivities in Valladolid, the king of Castile, through symbolic representations, settled his political differences with the Infantes of Aragon.

The love of kings: an aristocratic sensibility and its social structure

C. S. JAEGER

Medieval writers drew on the language of the erotic to describe the relations of kings with their favorites. The modern reader must renounce the presuppositions of Freudian hermeneutics to penetrate the mode of this discourse. It transmits a lost sensibility and has a distinct social function in the society of the nobility: ennoblement through a love which attests to the virtue of the “lovers.” This exalting love of kings for their “mignons” has its roots in ancient notions of philia and amicitia. In the Middle Ages and the Renaissance it served as a form of aristocratic self-representation.

Apostolic life in the province of Aquitaine during the 11th century: Holy peace, cult of relics and heretical communities

R. LANDES

This article takes up the early eleventh century dossier on “heresy” in Aquitaine (Ademar of Chabannes, Jean of Ripoll, and two newly uncovered texts), placing it in the context of the mass religious movements of the time, especially the Peace of god. The article suggests that these heresies are best understood as “apostolic communities”, sharing with many Christians of the generation a passion for the historical Jesus and his disciples (Jerusalem pilgrimage, “apostolic cults” like St. Martial, John the Baptist), and producing a religiosity related to Judaism (messianism, iconoclasm, community autonomy). This perspective permits a broad socio-religious reinterpretation of the upsurge of “popular heresy” after the year 1000, and helps understand the ecclesiastical reaction which began to persecute both Jews (1010) and Christian dissidents (1022).

An imperfect architecture. The reconstruction of via Dora Grossa in Turin (1736-1776)

C. OLMO

This article on architectural history analyses the relationship between the design of a street and its construction in Turin at an historical moment (1736-1776) which has often been used to verify functionalist and morphological theories on architectural history. Analysing the making of the decision, the social actors of the clashing interests, the differences between types, originally drawn up by the architect of the Court, and the street as really was build up, the article suggests an architectural quality as result of a negotiation that can be today read in the thousand imperfections that mark the build up architecture. Working on different sources, the article suggests a possible archeological approach to the architectural history, grounded on contemporary reliefs, surveyors's analysis, erecting yard data.

Russian Cities (1750-1850)

B. MIRONOV

An important peculiarity of Russian urbanization from 1740-1870 was the deceleration of its tempo at precisely the moment when urbanization increased in Western Europe (to the mid-eighteenth century Russia lagged behind only England and France in relative numbers of urban population). The main reasons for this deceleration, in the comparative context, are that the industrial revolution began later in Russia and proceeded more slowly than in Western Europe, and that the character of Russian industrialization was more diffused, in particular industrialization took place in equal parts in the city and the countryside. As a result, urban industrialization, the main factor in rapid urbanization in Western European countries, was weakened by rural industrialization. In 1725, 78% of all industrial enterprises and 86% of the labor force were concentrated in cities, but by 1868 Russian cities controlled only 41% of industry and 39% of labor.

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